

love and grace acting through human life. It is through the extending power of such influence that the Kingdom of Christ has spread through the earth, and will continue to enlarge. It is both pleasant and comforting to believe that beyond our farthest conception of what eternity may be, the influences we set in motion for good, will still continue. Eternity will scarcely be long enough to trace all the threads of this marvelous web of our influence for good. A poet who said that no life can be pure, strong and earnest, but that all lives are made better thereby, that no star ever rose or set without influence somewhere, told the truth in part, and suggested far more than he could tell. Because these things are true, God's people should find comfort and rest in each new effort toward right doing, and for the extension of the Kingdom of Christ. "Ye cannot toil in vain," when working with God. He who is all-powerful so guides the affairs of men that naught of good is lost. If it seems to us to drift away aimlessly on the tide, that tide will leave it as seed of life on some shore.

The New Jewish Seminary. A noteworthy event has just occurred in the dedication of the new building of the Jewish Theological Seminary of America, in New York city. Some months ago we announced the project of opening this seminary, and the call of Prof. Solomon Schechter as its president. It was dedicated on Sabbath afternoon, April 25th, 1903. The Jewish Exponent says that it was "a notable event in the annals of American Jewry." The building is located on 123rd street, between Amsterdam avenue and Broadway, in one of the finest sections of the city, and in close relation to other notable educational institutions. The dedication services were comparatively simple, but the addresses were of high order. No one who is not somewhat familiar with the highest circles of Jewish life, and especially with its educators and literary men, can appreciate the largeness of view and the far-reaching plans which are involved in this new seminary, much less can they understand the high type of scholarship represented by it. Prof. Schechter, Dr. Cyrus Adler, Dr. Kaufman Kohler, and Judge Mayer Sulzberger, were the principal speakers. The library of the seminary is already rich through the gift of books by Judge Sulzberger. These, together with those that are likely to be placed in it hereafter, will make it the most valuable source of knowledge concerning Jewish history, Jewish thought and Jewish religion, in America. The central thought of Prof. Schechter's address, the theme of which was "The Mission of the Seminary," was that the purpose of the seminary is to produce great men. This, he said, was the duty of every great religion, and that without such men in a given nation, and as the representatives of a given religious movement, deterioration and degeneracy are unavoidable. He said that the study of the Torah—law—for the sake of God without an eye to any worldly gain, was the true aim sought by the seminary. "Say not I will study Torah in order that I may attain the title of Rabbi or Haham, or that I may get a big salary, or that I may be rewarded for it in the world to come, but devote thyself to it for the sake of the love of God." All Christian scholars, especially all students of history, will rejoice in the facilities which the new seminary will give for

desirable and valuable investigation. Neither is it too much to hope that the development of the seminary will secure a larger acquaintance between Christian and Jewish scholars, and a better appreciation of the relations of that ancient people to the Scriptures as a whole, and to the permanent elements which underlie Christianity.

Have You Listened to the Birds? We took a half hour's run with the bicycle yesterday. From a group of trees in the suburbs of the city, there came a stream of liquid melody, beautiful beyond description. We dismounted quietly, and watched for some time to catch a view of the singers—there seemed to be two of them. They were thrushes; just what variety we could not say, but there could be no mistaking the fact that they belonged to that family, sweetest of all the musicians of field or wood. It was not a "hermit thrush," for there was too much of humanity in that region. If you who live farther away from men, some afternoon just when the sun is sinking westward are fortunate enough to stand quietly in the depths of some hard wood forest, you may catch the hermit thrush's note from the recess of some deep swamp, but you will be doubly fortunate if your eye catches him. There are some wood thrushes which come to our lawn every year and build in the trees which almost overhang the roof. The hermit thrush's song is somewhat like theirs, a sort of double cadence of liquid notes and quivering pauses. It reminds you of some of the most delicate passages from a stringed instrument. Perhaps your hermit thrush, if you hear him, will remind you of the finest notes of a flute, but the wood thrushes which sang outside our library window this morning sounded like a chime of tinkling bells. The notes of the thrush have in them that soul touch which marks the best music made by the human voice. Sometimes it brings in a flood of subdued happiness, of indescribable tenderness. The next strain is half a sob, as though it came from the source where tears start. Altogether it is subtle, elusive, indescribably attractive, and the memory of it remains with you like the memory of a deep soul experience. Perhaps on some evening, when your day's work on the farm is done, you will hear an "olive backed thrush" sending his good-bye to the fading daylight. He is a happy fellow. His "chirp" is light and joyful, given to call your attention; after the chirp he waits a moment, and then deliberately runs up five or six mellow double notes which end in a sort of ringing ting "chee chee chee." They will remind you of the clear cut strokes on a musical triangle. He will then pause—it is said exactly nine seconds—when he will repeat his notes with the regularity of clock work. But this is not a treatise on bird song, nevertheless, if you had been with the writer yesterday, and been compelled to turn away without a sight of the bird, and to feel that your movements in dismounting to listen to him had cut his song short, and had waited in vain in the dead silence, made more dreary because all was so beautiful when he sang, you would appreciate how near some birds songs are to divine melody.

Societies Working for Peace. PEOPLE whose attention has not been called to the subject have no conception of the number and influence of the societies existing in various parts of the world, many of them of recent origin, having for their object the pro-

motion of peace between nations. Such, for example, is the Interparliamentary Peace Union, organized in 1889, composed of many hundreds of members of European parliaments, and commanding an immense weight of public influence in Europe with arbitration and a permanent international court at the head of its program. The Austrian group of this Union has recently been increased by thirty-three new members from the two Houses of Parliament, and now has a membership of 165.

A large number of peace organizations composed entirely of women have been formed in Europe within the past few years under the inspiration and leadership of such women as the Baroness von Suttner, of Austria, whose husband, the late Baron von Suttner, devoted much of his life to the peace propaganda. The movement is represented in France by numerous strong societies, among these being the French International Arbitration Society, whose President, the distinguished Frederick Passy, was recently named by the French Council of Ministers as a commander of the Legion of Honor. The Paris Central Committee of the Woman's Universal Peace Alliance has recently given evidence of its practical aims by requesting the Minister of Public Instruction to allow the distribution in the public schools of books, pamphlets, pictures, etc., inculcating the principles of peace. There is also a movement for peace in religious circles in France, which has for its organ a paper entitled L'Universal, published at Havre. Mention may also be made of the International Law Association with a larger membership in this country and Europe which has been pushing the cause of international arbitration for more than thirty years; and of the International Peace Bureau, located at Berne, Switzerland, which is engaged in a general campaign of education. Latest of all in this line of societies is the International Institute of Peace studies, which was opened at Monaco last February by Prince Albert. The work of this institute will be the publication of works on international law, on the pacific solution of controversies, statistics concerning war and armaments, the development of international institutions, peace education and propaganda, etc. It is this same Prince Albert, of Monaco, who proposes to put his peace principles into practical effect by disbanding his little army of two regiments next year, and putting the most capable of the men into the ranks of the police.

We should not leave out of this accounting the society recently formed in Boston under the vigorous leadership of Mr. Edwin D. Mead with the object of publishing and circulating at cost such standard works on peace as M. Bloch's "The Future of War" and Charles Sumner's "True Grandeur of Nations" and other addresses along this line, this work being made possible through the personal interest and noble generosity of Mr. Edward Ginn, the well-known publisher. If to the influence of all these newer societies, is added the work carried on with so much vigor and devotion for many years by the American Peace Society and its allied bodies in this country and Europe, it can be realized how such a remarkable institution in the interests of peace as the Hague Tribunal came into being, and why such a proposal as that recently made by the American Peace Society for the formation of a stated International Congress has met with such cordial approval from many representative men in this country and Europe. The propaganda carried on by these societies will also help to account for the marked change that is coming over public sentiment throughout the civilized world with reference to war and peace.



THE BIBLE IN TIMES OF PERSECUTION.

Send Out The Bible. THROUGH the kindness of the American Bible Society, we are able to present the illustration which opens this column. The terror on the face of the father and daughter, lest they may be caught reading the Bible, helps us to feel what a precious and what a recent privilege this is. William Tindale, who translated our English Bible, was strangled and burned for it in 1536. Of Tindale's first edition of three thousand English Testaments, only a burned fragment of one copy has come down to us. His avowed object, to make it possible for even a plough-boy to know the Scriptures, has been grandly attained. A copy of Tindale's Testament in our library is in such quaint English, that the readers would need a glossary as an aid to reading it. It is dated 1526 A. D. It was a true instinct that led Robert Burns, after describing family worship in "The Cotter's Saturday Night," to say:

"From scenes like these old Scotia's grandeur springs,
That makes her lov'd at home, rever'd abroad:
Princes and lords are but the breath of kings,
An honest man's the noblest work of God."

Senator George F. Hoar, of Massachusetts, says that Burns has here put his finger on the secret of the success of English speaking races. The vitality and progress of nations can be gauged by their consumption of Scriptures. Protestant lands, only about one-eighth of the human race, have consumed at least three-fourths of the world's supply of Bibles.

While all our readers may not be able to read them, they will be interested to see the following:

SPECIMEN VERSES.

From the Bible Society Booklet of 242 Languages.
John 3: 16.

44. GREEK (Modern).
Δι' αὐτοῦ τὸ σὸν ἡγάπησεν ὁ Θεὸς τὸν κόσμον,
ὥστε εἶδωκε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, διὰ
τὸ μὴ ἀπολεσθῆναι πᾶς ὁ πιστεύων εἰς αὐτὸν,
ἀλλὰ καὶ εἶη ζωὴ αἰώνιον.

59. RUSSIAN.
Ибо такъ возлюбилъ Богъ міръ, что
отдалъ Сына своего единороднаго, дабы
всякій, вѣрующій въ Него, не погибъ.

85. SYRIAC (Modern).
ܩܕܝܫܘܬܐ ܕܥܒܕܐ ܕܥܒܕܐ ܕܥܒܕܐ ܕܥܒܕܐ
ܕܥܒܕܐ ܕܥܒܕܐ ܕܥܒܕܐ ܕܥܒܕܐ ܕܥܒܕܐ ܕܥܒܕܐ

108. TELUGU. (S. E. India.)
యెందుకంటే దేవుడు కోపము ప్రపంచమును
యెఱాగించి—అయిన యందు విశ్వాసునుంకే
ప్రతివాడున్న నశించక నిత్యజీవము పొందెకే

210. BENGA. (West Africa.)
Kakana ndi, Anyambè a tándàki he, ka Mā-a
vè Mwan' 'aju ubàkà, na, uèhèpi a ka kamidè.

242. QUICHUAN. (Argentine.)
Pachacamaekca chiecatami runacunata mu-
narca, chay Zapallay-Churinta kokcurca, tucuy

with China is to Christianize her, that is, help her adopt the same ideals that are slowly but surely molding our own civilization. We are getting our ideals from the words of the Son of Man, spoken in Galilee nineteen centuries ago. China must also be allowed to hear them, and they will be spirit and life to her as well as to us. It ill becomes us to look with scorn upon races that have not had our chance, and call them inferior. They are, rather, like children, undeveloped, with the eyes of their understanding not opened.

HE'D HAD NO SHOW.

HAM WALTER FOSS.
Joe Beall 'ud set upon a keg
Down to the grocer's store, an' throw
One leg right over t'other leg
An' swear he'd never had no show.
"O, no," said Joe,
"Hain't he'd no show."
Then shif his quid to t'other jaw,
An' 'chaw, an' 'chaw, an' 'chaw.
He said he got no start in life,
Didn't get no money from his dad,
The washin' took in by his wife
Earned all the funds he ever had.
"O no," said Joe,
"Hain't he'd no show."
An' then he'd look up at the clock
An' talk, an' talk, an' talk, an' talk.
"I've waited twenty year—let's see—
Yes, twenty-four, an' never struck,
Altho' I've not been patiently,
The fast tarantation streak er luck,
"O no," said Joe,
"Hain't he'd no show."
Then stuck like muilage to the spot,
An' 'sot, an' 'sot, an' 'sot, an' 'sot.
"I've come down regerler every day
For twenty years to Piper's store.
I've sot here in a patient way,
Say, hain't I, Piper?" Piper swore.
"I tell ye, Joe,
Ye hain't no show;
Yer too dern patient"—ther hull raft
Jest laffed, an' laffed, an' laffed, an' laffed.

The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the ague of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreadful duty before the chill comes on.—Rutherford.

MAKE yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth what fairy palaces we may build of beautiful thoughts, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings—treasure houses of restful and pleasant thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—Ruskin.

Prayer-Meeting Column.

Topic.—Looking Up.

What we think, especially those lines of thought which we are accustomed to follow, has more to do with character and destiny than any abstract belief has. The ordinary thoughts of a man's life have in them more of eternal results than do the conclusions of logic or the results of argument. The seventh verse of the twenty-third chapter of Proverbs, whatever else it may mean—"As he thinketh in his heart so is he"—asserts the truth that the meditations of a man's heart, determine his character and destiny. This principle applies to both evil and good. Wicked thoughts make men wicked. Good thoughts uplift them into righteousness. Great thoughts about God, about his love, mercy, righteousness and justice make men correspondingly great and pure. The lesson teaches this truth by a beautiful figure. "I will lift up mine eyes to the hills whence cometh my help." The greatest witnesses for God and righteousness have become such by that uplift of soul which comes from such thinking and up-looking. It is said that he who makes the songs of a nation need not care who makes their laws. That is, if the development of national life is along the higher lines of patriotic poetry and music, good laws and good government will result. So great is this truth when applied to Christian experiences, that no one can be righteous nor exalted in character who does not cultivate highest and best thinking.

The transforming power of such thinking is shown in many ways. When the soul is filled with right thoughts, high thoughts, which lead Godward, lesser and baser thoughts are driven out. Here is the turning point of success in Christian living: the entertaining of right thoughts. Out of such thoughts grow purposes, tendencies, aspirations, destiny. It is scarcely possible to drive evil out of one's heart by direct attack. It is easy to keep it out when the soul is filled with that which is better. The application of these truths is world-wide and universal. Perhaps in the lives of those who attend this prayer meeting there is greatest need of the application to the commonest experiences of life, to those hours and surroundings which are deemed to be least important. Naturally the hearts of those who are accustomed to attend prayer meeting will be filled with right thoughts when in the prayer meeting. What we would teach is the necessity of a fixed habit of the soul by which right-thinking and the up-lifting of spiritual vision become a part of all experiences. The writer used to urge upon his pupils in Homiletics the value of "cultivating the Homiletic habit," that is, of drawing some illustration, or practical moral and religious lesson out of the commonest experiences with which men in general are familiar. He urged them to always be on the alert to find such illustrations in air and sea and sky, in books and trees and running brooks, in the conversation of men to which they might listen, by chance, and in that which they might especially seek. What the Homiletic habit is to the successful preacher, the habit of right thinking and pure living is to the Christian. In proportion as we lift up our eyes toward God, toward things pure, noble and righteous, toward great truths and a happy destiny, in that proportion are we likely to succeed in all best endeavor. These

suggestions do not ignore the presence and help of the Holy Spirit, they rather emphasize it, for the Spirit dwells with those whose habits of thought are such as are here suggested and commended. Look well to your habits of thought, and you need take little care for your actions. Right actions will result as naturally as warmth and light come with the rising of the sun in summer.

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met at 220 Broadway, New York city, March 22, 1903, at ten o'clock a. m., with President George B. Shaw in the chair.

Members present: Rev. George B. Shaw, Frank L. Greene, Edward L. Whitford and Corliss F. Randolph.

Visitors: Rev. Arthur E. Main, Rev. Eli F. Loofboro, C. C. Chipman and Esle F. Randolph.

Prayer was offered by Rev. Arthur E. Main. The minutes of the last meeting were read. The Recording Secretary read a copy of the notice of the meeting sent to all the members of the Board.

The committee on The Helping Hand and The Sabbath Visitor presented a report of progress, which showed a circulation of upward of three thousand copies of The Helping Hand, but a considerably smaller number of The Sabbath Visitor.

The President reported that he had sent out a circular letter relating to the work of the Board, to all the superintendents of Sabbath schools of the denomination.

The President presented a statement of our account with the Publishing House of the American Sabbath Tract Society, showing on March 1, 1903, a balance of \$4.39 to our credit.

The Treasurer presented a financial statement showing a balance in the treasury of \$27.86.

The receipts from Jan. 1, 1903, to March 20, 1903, were as follows:

Middle Island, W. Va.	\$4.00
Rockville, R. I.	2.00
Scott, N. Y.	3.00
Albion, Wis.	2.38
Fayetteville, N. C.	2.50
Utica, N. Y.	2.00
Cartwright, Wis.	1.32
Ashaway, R. I.	10.00
Brookfield, N. Y.	2.42
North Loup, Neb.	3.50
Parina, Ill.	1.94
Riverside, California.	2.10
Coloma, Wis.	50
Salem, W. Va.	5.00
Hartsville, N. Y.	1.50
Second Alfred, N. Y.	5.00
Welton, Ia.	2.00
Hammond, La.	3.25
Total	\$54.41

The Committee on Tracts reported as follows:

"Your committee on Tracts beg leave to present the following report:

1. "The Rev. Arthur E. Main, D. D., Dean of the Theological Seminary of Alfred University, has consented to act as general editor of the proposed series of tracts to be published under the auspices of the Sabbath School Board, and he is present at this meeting of the Board by special invitation of the committee for the purpose of consultation with the committee and the Board concerning this work.

2. "We recommend that the Board in turn recommend to the Seventh-day Baptist General Conference that the Sabbath School Board be instructed to propose for the use of

the Sabbath Schools of the denomination, a special series of Sabbath School lessons which shall include the subjects of denominational history and denominational doctrine, and cover a period of one year, dating from January 1, 1904."

A general informal discussion of the report ensued in which all present participated, after which the report was adopted by a unanimous vote.

A communication was presented from Professor Edward M. Tomlinson, Librarian of Alfred University, showing that forty-six volumes had been added to the Library of the Theological Seminary of Alfred University with the funds appropriated from the treasury of this Board to provide books of reference for the editor of The Helping Hand.

Voted that the Treasurer be authorized to pay the expenses incurred by Rev. A. E. Main in attending this meeting.

Adjourned.

CORLISS F. RANDOLPH, *Rec. Sec.*

NEWS OF THE WEEK.

Just now the attention of lovers of music is turned again toward the little town of Bethlehem, Pa., where the annual Bach Festival will be held during the week beginning on the 11th of May. The RECORDER made a notice of that Festival last year, and called attention to the fact that never before in the United States has the music of Bach been so finely rendered as in the Moravian Church at Bethlehem. The regular choir for the coming Festival consists of 110 members, assisted by a choir of 50 boys. The orchestra contains the usual stringed instruments, to which are added flutes, bassoons, French horns, trumpets and kettle drums. The religious nature of the Festival is prominent in that the one idea running through the music is to present the chief events in the life of Christ in their sequence. The first two days will be given to the happy music fitted for Christmas time. The next two days will be the gathering gloom and shadow, and then the exultant music associated with Easter and the Ascension. The famous Bach Mass in b minor will be sung May 16th. Lovers of music, and those who appreciate its relation to religious thought, cannot fail to be interested in this great Festival.

The Worcester Spy reports a strange case of a boy in Webster, Mass. The boy is unable to speak or to articulate a syllable, when it rains. On clear, sunny days he speaks French and English fluently, for one of his age. He can read and write in both languages, and is naturally bright for his years. Inclement weather of any kind affects him, more or less. Snow hinders his speech, but not as much as does rain. The address of his father is given as Martin Russell, 3 Cutler street, North Webster, Mass.

Among the books which have appeared during the week is a valuable volume entitled "Ecclesiastical Record of the State of New York," published under the supervision of Hugh Hastings, State Historian. There are two large volumes, covering the ecclesiastical history of the state from 1621 to 1700 A. D. All students of history will rejoice in the appearance of these volumes.

John Fletcher Hurst, a Bishop of the Methodist Episcopal Church, passed to his reward during the week, his funeral having been attended in Washington, D. C., on the 7th of May. Bishop Hurst was a man of unusual

ability in many respects, and has filled a large place in the history of the Methodist Church for many years past. Only a few days earlier Bishop Randolph S. Foster, of the same church, was called Home. He, too, had been prominent during a long, active and able life in the affairs of the church. The loss of two such men at the same time, deprives the church of wise counsels and unusual executive ability. In this connection we must also note the death of Rev. George Dana Boardman, which occurred at Atlantic City, N. J., last week. Dr. Boardman was born in Burmah in 1828, where his father was a Baptist missionary, and George Dana, although studying medicine and law, also entered the ministry. From 1864 to 1894 he was pastor of the First Baptist Church in Philadelphia, since which time his life has been spent in travel and authorship. In point of scholarship, breadth of thought, and general ripeness of character and intellect, Dr. Boardman was easily among the first, if not the leader among Baptists in the United States.

It is reported that the Millinery Merchants Protective Association of New York, and the Audubon Society of the same State, have agreed that the traffic in these species of birds which the Audubon Societies and the American Ornithologists Union have sought to protect, shall cease. This cordial working relation between the dealers and the bird protectors promises much good.

During the week a new oil boom has started near Canisteo, N. Y., and the value of land is going skyward rapidly. Two or three large wells have been struck, and it is thought that a new field extending into Potter and Tioga Counties, Pennsylvania, is thus opened.

An extensive strike has been inaugurated in the state of New York during the week past, which began with demands of "The Team Drivers' Union," and for the present it has practically stopped all building with either wood or brick, in the city of New York and vicinity. It is another illustration of the blindness of men, and of the bitter warfare which is possible, at almost any moment, between labor unions and all forms of business in the United States.

A matter of special moment to the business world is found in the announcement that the Aldrich sub-committee of the Senate Finance committee has been in session at Hot Springs, Va., during the week, giving consideration to a report upon the currency question. The Committee is an able one, and the results of its deliberations will be looked forward to with great interest.

Sunday base-ball playing in Indianapolis, Ind., is quite at the front just now. Injunction proceedings have been brought against the Indianapolis base-ball club to prevent playing on Sunday. The club fled a demurrer to the complaint, and it is said that, if necessary, the case will be carried to the Supreme Court.

An old-time feud has been developed during the week in Kentucky. J. B. Marcum, a prominent lawyer, was killed while standing in the doorway of the Court House at Jackson, many people being at hand. It is said that two or three people know who fired the shot, but are afraid to express an opinion lest their own lives pay the penalty. On the 6th and 7th of May, the excitement at Jackson was so great that it was thought that Governor Beckham would be obliged to call out the militia to keep peace.

A serious accident occurred off the coast of Virginia during the past week. The passenger steamer, Saginaw, of the Clyde Line, was struck by the steamer Hamilton, of the Old Dominion Line, in a heavy fog. The Saginaw sunk, and at least twenty of her passengers and crew were drowned. One of the boats which was lowered, and into which people crowded, was swamped, with a loss of fifteen or more. The wreck occurred about fourteen miles off shore. The Hamilton cruised about the scene as long as any sign of life could be found among the wreckage. The Saginaw was an old vessel, having been built at Barrow, England, in 1883. So far as it appears, the accident was due to the intense fog, which made it impossible to see a ship's length ahead.

At Elizabeth, N. J., on the 5th of May, Judge Van Syckel charged the Grand Jury that among other violations of law which are common in that city, they must investigate the matter of Sunday ball playing. The Jury was instructed, however, to wait over another Sunday and watch developments.

The use of electricity on trunk line railroads was discussed in the December number of the North American Review, by Cornelius Vanderbilt, who expressed the opinion, that from an engineering point of view, it would not prove financially successful. In the May number of the same periodical, Murat, a Swiss engineer who writes as an expert, shows that from the financial standpoint, the introduction of electricity in the place of steam on trunk lines, has already proven to be successful in Europe. He insists that "electric traction on trunk lines is bound to come in this country before many years, as it is coming in Europe." All will agree that it is wiser to await developments than to make assertions as to what may be done in the use of electricity.

Just what Russia intends to do in the matter of continuing to occupy Manchuria, is not yet clear. She insists that faith will be kept according to former promises, while there are not a few indications that her grip upon Manchuria increases instead of lessening.

Through the department of Agriculture, the government seems likely to demonstrate that thousands of acres of alkali lands in the western deserts, which have been deemed worse than worthless, may be reclaimed within a brief period, and made valuable for agricultural purposes.

SAW A PYTHON KILL.

"Only twenty miles distant from the Liberian capital, I found myself about as remote from civilization as one could well desire," said Secretary Ellis of the United States legation at Monrovia, Liberia, in telling of a hunting trip up the Montserrat river with several native guides and hunters. "It was darkest Africa, without a doubt, with nothing but jungle on every hand, with native villages scattered at wide intervals throughout the forest. About noon on the third day out my attention was attracted by what I at first supposed was an animal of some kind, possibly an eland, eating the leaves of a tall bush growing by the side of a larger tree, about 200 feet distant. I could see the upper branches and leaves of the bush shaking and could also hear the noise of something agitating them, the animal, whatever it was, keeping up a most persistent rattling and racket by

shaking the topmost branches, limbs and foliage of the shrub.

"I stopped, cocked my Winchester and was preparing to await developments when my native hunter tapped me on the shoulder and directed me to look upward into the limbs of the big 'greasy-peach' tree instead of the bush. As I did so I beheld a sight that almost took my breath. There on a large limb that grew outward almost at right angles to the main trunk, lay a huge python, the largest snake I ever laid my eyes upon. He lay coiled lazily around the limb, with his tail hanging down and touching the bush below. With his tail he was vigorously stirring and lashing the shrub in imitation of the noise and movement of some ruminant eating there.

"We were then on the outskirts of a native village. The python had evidently failed to notice our approach, and following my hunter's advice and example, I stepped behind a convenient tree to await developments. While watching the reptile my native hunter told me this was a favorite trick of the python to lure goats, antelope and other small animals within his reach, and that if we waited it would not be long, perhaps, before some inquisitive goat of a herd belonging to the villagers and grazing some distance to our right would come within sight and investigate the noise.

"Well, it was not long before a young female goat came in view, and hearing the noise, pricked up its ears and for some few minutes trotted rapidly about the bush, eyeing it from all sides, as though trying hard to catch a glimpse of what evidently it mistook for another goat. Each time it drew a little nearer, until finally it made bold to proceed directly up to the bush and under the python, which was on the goat like a flash, seizing it by the neck and wrapping its mighty coils about the poor creature's body, crushing it out straight, flat and lifeless in the space of a few seconds. It was the quickest performance I ever witnessed in my life. Looking at the python a moment before I would never have suspected it of being endowed with such activity, but when finally it went into action it did so with a lightning like rapidity that was awe inspiring.

"But the performance was not yet over. My African hunter begged me to remain silent and not to be impatient, saying that something more was to follow. This I was quite willing to do. Sure enough, in the next few minutes the serpent released its folds from about the lifeless corpse of the goat and crawled off through the bushes. We followed it as best we could through the dense verdure. It remained absent nearly thirty minutes, making a wide circuit or detour before returning to the goat. When it came back it licked the animal over from head to feet and commenced the swallowing process. At this juncture my hunter sent a bullet through the monster's head, putting an end to its further depredations.

"I had read enough to know something of the habits of pythons, but failed to understand why it did not begin swallowing the goat at once instead of spending a half hour crawling aimlessly about through the jungle, and so I asked my hunter for an explanation. He replied that the python was 'heap smart,' smarter than a with doctor even, and that knowing from experience that goats are sometimes in charge of shepherds and being

frequently robbed of their prey by pilfering leopards and other carnivores, the python, after killing the animal, makes a habit of going on a tour of reconnaissance through the forest to ascertain whether or not there are any men or leopards about before swallowing its prey, a process that occupies considerable time. Unlike the four-legged beasts of prey, the python cannot drag its victim off to its lair to be eaten in peace and at leisure, but must devour it on the spot, and according to my hunter, it takes this precaution in order to avoid being killed by men or mauled, scratched, bitten, played with, and often slain outright by leopards. He stated that if a leopard or man appeared on the scene while thus out skirmishing the python would either leave its prey or hide about in the bushes until its enemies left the scene before making a meal of what it had killed. In this case it appeared not to have noticed us. This was a new and extraordinary story, which I had never heard before, and for aught I know it may be true.

"The African python is the largest member of the snake kind. I met natives who said they had seen and killed pythons thirty and thirty-one feet in length, but never saw any that long myself. The python in question measured about seventeen feet in length. I considered it a very large reptile."—Washington Post.

LOVE THY NEIGHBOR.

W. L. DAVIS.

Love thy neighbor as thyself,
Christ's commandment is;
If you love your neighbor not,
We are none of His.
All our brothers we must love,
As the Lord loves us,
His commandment we obey,
If we love them thus.

Be a "good Samaritan"
Every passing day;
They are all our neighbors whom
We find upon our way;
Pass not by as did the priest,
Lend a helping hand,
Have compassion like unto
The good Samaritan.

Lend a helping hand to all
As you pass along,
Help your brother who is weak,
That he may be strong,
Speak kind words, do loving deeds
Unto one and all;
Lift your neighbor up again
When you see him fall.

CONNEAUTVILLE, Pa.

GOD is present with his own people in a sense which belongs to them alone. He is present by the revelation of his glory. They have learned to see his face and hear his voice in the world, so that the stars, which to other men are silent, speak of his wisdom to every faithful heart, and the sea tells of his power, and the fruits and flowers of earth seem to those who love him as if they were offered by his bountiful hands.—Henry Van Dyke.

AT SET OF SUN.

If we sit down at set of sun
And count the things that we have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then we may count the day well spent.
—American Mother.

MEN elect whether or not they shall belong to the spiritually blest by accepting or rejecting the gift of vision.—The Outlook.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

WHEN Miss Susie M. Burdick returns to China, which probably will be next fall, there will be absolute need of more house accommodations for our missionaries there.

In regard to the Bible as a book, Sir William Jones, that great Oriental scholar, said: "I am of opinion that the Bible contains more true sensibility, more exquisite beauty, more pure morality, more important history and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may be written."

theme and central character more worthy of our reading and study? The Bible, then, has a place in history and humanity. It is not a book of the past, but for the present and future, not for a generation or one age, but for the world and for all time.

We conclude, then, that the Bible as a book with other books, is the book. It should not go unread and unstudied; it should not be despised or neglected; but should be the best read, the best studied and the best understood book of all books.

FROM D. C. LIPPINCOTT.

I have resigned my position in West Virginia and accepted a call from Garwin, Iowa. I am at Jackson Centre, Ohio, on my way to my field of labor.

JACKSON CENTER, OHIO.

FROM G. H. FITZ RANDOLPH.

You will notice in my report that the quarter has been spent mostly in local pastoral work, i. e., with the Fouke church. It was not at all practical to get away from home for holding any sort of services, on account of floods and consequent "back waters."

Our school is still doing excellent work, and the people about us are not only becoming reconciled, but interested in it. It will continue till about June 1st. A few of our own children were compelled to go out for this spring's work.

How I do hope you may be able to come down to Association next fall! Do not let any ordinary matter hinder, for there is so much I want you to see and appreciate in this work here that you could not before.

Gardens are made, corn most all planted, some cotton planted, a few strawberries ripe, woods green, some fruits quite large, figs as large as hickory nuts.

FOUKE, ARK.

FROM L. F. SKAGGS.

I have preached twice each month this last quarter. The M. E. church still holds its meeting at the same time of our meeting. But they say they are going to change their appointment to some other time.

BOAZ, MO.

"IF THE LIGHT IN THEE BE DARKNESS!"

It is a very old remark that we see what we are looking for, that we find what we carry with us, that we must always illuminate that which is without by a light from within.

Do you ask what all this has to do with religion? Very much, indeed. No man's religion begins in real earnest until he gets some spiritual vision, i. e., until he gets some genuine light in his own soul.

ears to hear was the one who heard "words of life." We hear to-day all sorts of opinions about the Bible. Some almost worship it; others do not care about it at all.

All this has an important bearing on the religious issues of our time. It is already plain that the stronghold of religion cannot be in something external to the inner spiritual life itself.

But in any case, whatever the outcome, the heart's experience will stand. The soul which is lighted up from within will always find God real and near.

TREASURER'S REPORT.

For the Month of April, 1903.

Table with columns for various financial items and amounts, including 'Cash in Treasury April 1, 1903', 'Woman's Executive Board', and 'Churches'.

Table with columns for 'CR.' and various financial entries, including 'O. U. Whitford balance salary and expenses to March 31, 1903' and 'G. H. F. Randolph, salary quarter ending March 31, 1903'.

WOMAN'S WORK. Mrs. HENRY M. MAXSON, Editor, Plainfield, N. J.

SERVING. The sweetest lives are those to duty wed, Whose deeds, both great and small, Are close-knit strands of unbroken thread.

For years the women of the Baptist Missionary Society have labored under a heavy load of debt and have had to refuse to undertake much work that was really necessary, for lack of funds.

The young women and girls of this denomination are organized for missionary work under the name of the "Farther Lights."

WOMAN'S MISSIONARY AID SOCIETY, BROOKFIELD, N. Y. Meeting of Welcome to Our New Members.

APRIL 1, 1903. SOCIETY HYMN. Our Master has taken his journey To a country that's far away.

My Dear Mrs. Maxson: Some months ago the RECORDER published an account of the plan for increasing the membership and interest in the Woman's Missionary Aid Society of Brookfield, N. Y.

The associate members acquire membership by the payment of yearly dues of one dollar, and no other duties are exacted of them.

In speaking upon "Our Society," Mrs. Azelia Todd, a charter member, gave a brief account of the organization nearly twenty-five years ago, with sixteen members; the aim, to promote the Kingdom of the Master in the world.

ters were read, filled with kind and cordial greetings.

The society has been successful in financial matters this winter, and the good feeling pervading the membership promises well for the months to come.

v. H.

April 1, 1903.

COMPOSITION NIGHT.

Most always I'm a happy child,
My life is gay and bright;
The only grief I have at all
Is composition night.

Sometimes Gold Fish is the thing;
Their habits I must write;
George Washington—or maybe Cows—
On composition night.

Mother tells me all she knows;
And father's great delight
Is reading cyclopedias,
On composition night.

Brother Humphreys grins and says
That cows is extinct, quite;
And gold fish feeds on whales, they do;
On composition night.

And then my head goes buzzy-buzz;
I can't tell black from white;
I wish I had the measles,
Every composition night.

—Augusta Kortrecht, in Good Housekeeping.

WOMEN WAGE EARNERS.

JOHN A. MORRIS.

That women are doing their share of the world's work may be seen by the following facts and statistics:

There are no less than four million women in the United States today who earn their own living, and one-third of all persons engaged in professional services are women.

There are 34,579 women who are teachers of music, and 10,000 who are artists and teachers of art. Feminine school teachers and professors of learning number one-quarter of a million. There are 11,000 telegraph operators, 1,150 women preachers, 5,000 women doctors, 888 journalists, and 208 women lawyers in the United States. Women authors number 2,725.

There are nineteen women who are trappers and guides; thirty-nine who are chemists or have something to do with assaying and metallurgy; while in detective work 279 are women.

New Orleans, La., has the finest woman orchestra in the world, while in a New England factory women are employed as piano-makers.

As farmers, horticulturists and floriculturists, young girls and women have achieved a notable success—the most successful ranch-owner in Kansas being a woman—while in Astoria, L. I., many of the largest hot-houses are managed by women, and the most flourishing conservatory and rose-garden in Elmira, N. Y., is owned and managed by a woman. One of the largest flower-importing establishments in New York is managed by a woman. California has five perfume farms all run by women.

Some of the best sugar beet raisers in the Golden State have been women. One woman in Nevada raises pampas plumes for a support, while a young lady of Pasadena, California, makes a specialty of preparing ostrich feathers for the market.

Miss Agnes Oliver is an enterprising young Southern woman, living near Augusta, Ga., who has a bulb farm of sixty-two and a half acres, from which she realizes quite a yearly profit.

Miss Anna Marsh, of Los Angeles, Cal., raises gold-fish for a living; and Miss Pearl Libby, a Pasadena maiden, raises Angora cats.

A woman in England has become what may be known as a professional "baby hamer." She proclaims in the newspapers her willingness to select for the modest sum of 25 cents a suitable name for any baby of high or low degree. All that the parents need to do to take advantage of her professional assistance is to forward with the requisite fee such particulars as their position in life, temperament, color of the baby's eyes, the month of its birth, and one or two more of like import, and by return mail the applicant will receive a name, which it is stated, is warranted to give satisfaction.

There is a woman in New York city who daily explores the dustbins of milliners and dressmakers, carefully extracting therefrom all bits of lace, feathers and silk. She contracts for doll dressing and has a large number of assistants. She also buys up all discarded scraps of costly silks and satins used by dressmakers. Between these and the dustbins she collects enough material for very effective creations, deriving from their sale a comfortable income.

Another New York woman earns \$2,500 a year by buying for wealthy men, who are too busy in the daytime and too tired at night to go shopping. During the year she buys on commission thousands of dollars' worth of jewelry, flowers, dresses, laces, furs and knick-knacks, which chiefly go as presents to relatives and friends. She is busy the year round, and has many assistants.

In Texas a woman has the contract to carry the mail from Kiffe to Sialnal Hall; and Georgia has a woman mail-carrier who travels a forty-mile route tri-weekly, besides managing a large farm.

As switchmen women are employed on several Western railroads. In an Indiana town not long ago six young ladies were engaged as conductors on street cars.

In Lewiston, Maine, there is a young lady cobbler, and in New York state a blacksmith shop is run by three women.

A Louisiana woman supports herself by raising mint; and a Jersey City woman makes her living by painting signs.

"Consulting Fashion Expert" is one St. Louis woman's occupation, while packing trunks is the trade of another.

Three hundred girls are employed in the harness trade in New York, and Kentucky has a girl jockey.

One of the largest type-writing concerns in the world is in New York city, and conducted by two sisters. Women writ-servers are a success in many of our large cities.

Women drummers and collection agents are a success wherever tried, and the newsgirls make the boys hustle selling papers.

There are two women undertakers in Oakland, Cal., while another is studying to be an articulator of skeletons.

The Chamber of Commerce, Cincinnati, has the best restaurant in the city, and is run by three Scotch women who make a yearly profit of \$15,000, although their annual rental is \$5,000.

Writing love-letters at so much per letter is the way a young lady in Denver, Colorado, made her living for several years; while two others of the same city have a literary bureau and edit, revise and typewrite manuscripts for ambitious young authors for one dollar per thousand words, besides writing sermons, discourses and lectures for ministers, lawyers

and other professional men. Their business is strictly confidential and is profitable.

Los Angeles, Cal., has two very capable lady barbers, and Ogden, Utah, boasts of a woman dentist.—Woman's Work.

HOW A BRIGHT ART STUDENT MANAGED.

A bright Maine girl, who has just secured a position with a New York decorating house, showed lots of pluck and energy and skill in earning money to pay for her art studies. One summer she and a comrade made jellies, sweet pickles, and preserves for sale. They employed the boys and girls of the neighborhood to pick fruit for them.

The next summer, when she went home from her art school in New York she set up in the vegetable business, and sold the proceeds of her garden-patch to hotel and boarding-house keepers. She tried a still more novel plan of earning money the third summer. Among the islands of Maine's coast many ferries are necessary. She sublet a ferry, and made a most picturesque ferry woman in her short kilt skirt, trim shirt waist, and sailor's hat.—Great Round World.

Education.

THE STUDY OF ENGLISH.

(Second Paper.)

E. H. LEWIS, Ph. D.

Literature, composition, language, these are the three general branches of English as now taught in American schools. This week we are concerned with composition.

The word composition is rapidly taking the place of the word rhetoric. Rhetoric in classical times meant the science and art of oratory. It dealt chiefly with the principles of argument, and was a consideration of logic as applied to persuasion. This is what gave it for so many centuries a prominent place in medieval schools. It disciplined the reasoning faculties in an age fond of contests of reason. The churchman could not go to war, but he could wage war in theology; and he wished to be trained for a fight to the death. In America the word rhetoric long meant a half-hearted study of the art of writing, combined with a half-hearted study of the aesthetics of literature. Of late years the consideration of literary forms and figures of speech is being handed over to the teacher of literature, while the teacher of composition devotes himself more and more to the development of practical power in the student.

English composition is, in the large sense, the art of conveying thoughts and feelings by means of English words, whether oral or written.

The definition requires that the words, whether oral or written, shall be good English. By this is meant that they shall be such as are approved by reputable speakers and writers of our own nation and time. There are a quarter of a million words in our language, and every one of them has several meanings. It is therefore no easy task to decide what words and senses of words are "good" English. There is literary English, conversational English, vulgar English, technical English. Of these classes, only the first two are really "good" in the sense of being available for the reading public. The English of the best books is "literary," and that of well-bred persons in conversation is "conversational." Technical English is that of particular trades, professions, or classes of per-

sons, and is unintelligible except to the initiated. Vulgar English is that of the crowd. It includes slang, ungrammatical English, and all words or uses of words which offend good taste.

The worst forms of vulgar English are the ungrammatical. The teachers in our elementary schools, or perhaps their boards of trustees, are gravely negligent in the matter of attention to ungrammatical English. While they are wasting time in vain discussions about infinitives and subjunctives they allow their students to use "aint," and "haint got," and many other expressions which are condemned by all grammarians. The weakest point in the teaching of English today is just here. Correct conversational usage is not taught. Sporadic faults are corrected, but no thorough-going drill is given. Perhaps it ought not to be given. Possibly this, that, or the other subject of instruction is more important than good English. But if so, let us be frank about it, and give up pretending that our elementary schools teach English. Put the blame where it belongs, if we can find out where that is. Probably the teachers deserve far less of it than superintendents of instruction and the English departments of colleges.

In college some teachers spend a great deal of time in discussing just what the limits of vulgar usage are. Purists do not welcome new words or new senses of words. The London Times stood out for years against the words *scientist* and *telegram*, which it declared to be incorrectly formed. And indeed the word *telegrapheme* would be the correct Greek form for a message "written from afar." But the shorter word is always likely to win. Just now there is a good deal of talk about the best word for a message sent by wireless telegraphy. One sees *aerogram*, *etherogram*, *marconigram*, etc. But the final word will probably be simpler than these. If it were not for the difficulty of making a plural, the expression *a wireless* could safely be predicted. To take a few more examples of purism, many teachers do not permit *reliable*, or *viewpoint*, or *standpoint*, or *jeopardize*, or *pants*. It seems unwise to do more than discourage these expressions, and recommend as in better taste the words *trustworthy*, *point of view*, *jeopard*, and *trousers*. It is extremely easy and extremely unwise to be dogmatic about what is and what is not good English. The painful results of dogmatism appear in the class-room when some prim, misguided person berates a child for saying "I don't think so," and "I had rather," instead of "I think not" and "I would rather." "Had rather" was good English five hundred years before this generation, and will be good as long hence. "I don't think so" is just as good English as "I don't like it so," or any similar expression. In college the wise teacher tells what he knows about the history and standing of a disputed phrase, and lets the student exercise his own judgment. In elementary schools very little need be said about disputed phrases. It is better to give no teaching than false teaching.

As the student advances in years, the judicious instructor tries to show him that his standards of taste should grow higher. However much the student likes to use slang among his school-mates, it is not in good taste to lower the tone of his written work with stray words from that freer vocabulary.

The student will gradually come to have his own sense of fitness. He will not pick up the latest newspaper expression and use it as if it were established in the works of finished essayists. He will not *enthuse* instead of growing enthusiastic. (I regret to say that the pulpit is chiefly responsible for that abominable verb.) He will not be *in evidence* instead of being present, nor *in touch* with this, that, or the other thing—from the old folks at home to the most recent discoveries in science. He will learn to use simple words for simple things. He will not talk of *banquets* when he means dinners, nor of things *partially done* for things partly done, nor of *deavouring element* for fire, nor of *advent* for coming, nor of *culinary departments* for kitchens. He will go to bed rather than *retire*. He will sweat instead of *perspiring freely*, and will be hungry instead of *feeling the pangs of hunger*. In short he will find that under guise of studying what good English is he has been studying what good taste is.

But the study of composition is not directed chiefly toward the acquisition of pure English. Teachers have a more important aim, that of training the student to present his thoughts in an orderly fashion, and with precision. Until he has written under criticism the average student has no sense of his ability or inability to write. To say exactly what one means—how rare a gift, how difficult a task!

In the first place, the youthful mind is not orderly. Its thoughts come tumbling along as they may. Instead of sticking to one topic until he has said his say, the youth flies off to another, returning to the first intermittently and ineffectively. A boy writes home from college. His first paragraph, let us say, is supposed to answer his mother's questions about clothes. But before the anxious mother can learn all she wants to know about the state of her son's wardrobe he is off to other things. It is chapel exercises here, and but-tous there; then a straw ride, then an examination, then more straw-ride, then something about patching. She picks up the scattered clothes here and there very much as she used to do when Tom was at home. Tom's mind is muddled, not with stagnation indeed, but with activity. After he has had a year of theme-writing he will be different. As likely as not he will turn in that letter to his instructor when a "personal letter" exercise is required; and Mr. Brown, Tom's merciless tutor, will make him rewrite it several times till it is properly organized. The instructor knows that Tom expects to go into business, and that it will be money in Tom's pocket some day to be able to put his propositions down in order, as Abraham Lincoln used to do. He will keep Tom at the business of organizing themes till the youth either hates the sight of outlines and briefs, or else comes to love them. The right order of procedure, clear, systematic, effective, this is what Tom has got to learn.

Moreover, Tom will learn to respect the exact meaning of words. He will be taught that there are real differences between *blue* and *purple*; *evidence* and *proof*; *quite* and *somewhat*; *healthy* and *healthful*; *last* and *latest*; *less* and *fewer*; *necessities* and *necessaries*; *observation* and *observance*; *people* and *persons*; *purpose* and *propose*; *specialty* and *speciality*; *unique* and *rare*; *imaginary* and *imaginative*; *allude* and *mention*. When

he enters college he thinks he knows exactly the meaning of such words as *democracy*, *socialism*, *God*, *man*, *animal*. Later he will learn that he knows very little about any of these words. When he enters college he is not aware that every effort he makes to speak seriously results in some awkward and clumsy phrase. He will talk about *accomplishing a surrender*, or *acquiring a victory*, or *receiving a sprained ankle*, or *meeting payments*, or of a rose's *containing thorns*. After a while he will get a sense of English idiom, and will prefer to spend an hour in hunting for the right word or phrase rather than be content with an inexact or slovenly one. He will appreciate that precision of style is closely allied to truthfulness of character. He will begin to respect words as sacred things. Possibly he will get an inkling of what John meant when he chose the *Word* as the best figure of speech to express God to the human intellect. The two-fold logos of thought and word, separate yet one, twain yet inseparable!

By and by, when Tom has learned to spell and punctuate, to write a legible hand and organize a theme so that it seems alive, to avoid awkward phrases and to consult the dictionary, Tom will come to have some pleasure in writing English. And then, if he falls into the hands of a sympathetic instructor, he will have a chance to write something worth while. He will get into what is called a course in daily themes. The daily theme is a very short paper, usually not exceeding two hundred words. It gives the student a chance to set down daily some of his own thoughts and feelings—something that is characteristic of him. A great deal of latitude is allowed in the choice of subject. Sometimes the student writes with a particular prescribed end in view, as, to produce a short sketch of man's character, following some model in the writings of a given author; but oftener he is left entirely free to choose his own subject. A great variety of methods and devices are employed to bring out the best that is in the student, and the results are often admirable. Every now and then the daily theme course produces a page or two which would do credit to a famous author. The reason is not far to seek. Every man and woman has a particular and individual way of looking at things. Very often that way is novel and interesting. If only the writer can learn to set down *his* view, *his* contribution, the result will have beauty and distinction. Every man's soul is a little chapel into which no other goes, and the windows of that chapel are different in stain and pattern from any others in the world. The trouble with most writers is that they never look at the windows of their own souls.

Such, in rough outline, is the study of composition today. The subject is large, and little can be said of it here. The details of method are so numerous, the unsolved problems are so difficult, that I feel ashamed to say anything about the matter in this vague general way. But so far from being dry or unimportant, the study of composition deserves the attention of every person, in school and out. Surely there could be few exercises more educative than the practice of devoting half an hour a day, through life, to the pleasure of writing something. There are five hundred persons among the readers of the RECORDER who would make good contributors. They would not want to print everything they wrote; but if they wrote something daily there would be a respectable residuum yearly of what editors welcome as "available."

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ODE TO DUTY.

WILLIAM WORDSWORTH.

STERN daughter of the voice of God! O Duty! if that name thou love, Who art a light to guide, a rod To check the erring, and reprove; Thou who art victory and law

There are who ask not if thine eye Be on them; who, in love and truth, Where no mistgiving is, rely Upon the genial sense of youth: Glad hearts! without reproach or blot; Who do thy work, and know it not; May joy be theirs while life shall last! And thou, if they should totter, teach them to stand fast!

Stern lawgiver! yet thou dost wear The Godhead's most benignant grace; Nor know we any thing so fair As is the smile upon thy face; Flowers laugh before thee on their beds, And fragrance in thy footing treads; Thou dost preserve the stars from wrong, And the most ancient heavens, through thee, are fresh and strong.

To humbler functions, awful power! I call thee: I myself commend Unto thy guidance from this hour; Oh! let my weakness have an end! Give unto me, made lowly wise, The spirit of self-sacrifice; The confidence of reason give; And, in the light of truth, thy bondman let me live!

Christ as a Spiritual Magnet.

WE venture this symbolism, drawn from the natural world, to illustrate the direct drawing power of Christ's personal history and life.

Throughout the history of the Christian church, with its varied forms of organization, the most vital currents of spiritual life have been along the simplest lines of faith in Christ, as an individual. The power of that personal life in history, more than all other influences put together, has been the organic force of the spiritual side of the church.

Because of this fact questions connected with Christ's teachings and experiences, with his life, death and resurrection, have always been, and always must be, great centers of attraction. Practically, this truth has the widest application.

The world will sing Christmas carols, will read Christmas stories like Dickens', and will rejoice in Christmas time, in spite of all influences to the contrary. This is but the beginning of the attractive power of the life of Christ, as babe and man. The circle of this attraction takes in children of earliest years, carries middle life, and draws old age, with ever increasing bonds of love and comfort.

power is lessened. One said, a day or two since, to the writer, "Ignorant people, guided by the Spirit of God, are better interpreters of the Bible than highly educated men are." There is some truth in that remark, and not a little of error, but the remark is based upon the fact that human hearts, without what we call the higher education, are drawn into a certain clearness of spiritual vision through fellowship with Christ and the Holy Spirit, that comes in no other way. Preachers and teachers, in their efforts to aid others, and all Christians who seek highest aid and comfort for themselves, will do more than well to heed the truth that the attractive power of the teachings, life, death, and resurrection of Christ, are bonds of loving contact between him and the souls of men.

YESTERDAY we took to a jeweler a watch in which the hair spring had become caught so that it made more time than really exists. The watchmaker touched the spring gently, whereupon it resumed its place and went to work as quietly as though nothing wrong had happened.

The quality of steel out of which the hair springs are made is a fine illustration of the quality of the souls for which God seeks. No man who attempts to do anything worth doing in life will escape being jostled, hindered, and sometimes pushed out of his place. Endless influences will attempt this. Rivalry, injustice, and the temptations of the devil, all seek to thrust men out of their rightful places and to break up their regular work, and most of all, to dishearten them. When a man is disheartened in the matter of right-doing he is not far from permanent failure. God seeks men who can be jostled, thwarted, wronged and forced from right courses of action by overwhelming influences which operate for the moment, but who have the element of conscience and reaction which corresponds to blue steel. All moral heroes have blue steel souls, and all successful Christians, as well as successful business men, are full with this quality.

An opposite quality which appears in coarse iron—steel, you know, is only iron refined—seems to have greater strength, but it lacks that wonderful readjusting power which belongs to steel. A bar of iron, or a mass of still coarser material known as pig iron, is heavy and strong in certain directions, but

pressed too hard, it breaks and is utterly worthless. Souls half developed and untrained in the service of God, met by opposition and pushed out of place, hindered by temptations, or overcome by difficulty, are likely to break like pig iron, and fail for want of recuperative power. It is not possible to purchase this blue steel quality. The hair spring in your watch was once pig iron, and coarser still, was unmelting ore. It went through countless changes and furnace fires, through many testings and repeated forms of development before it was fit for the hair spring. So souls must attain the best through similar training.

Last, lowest and least in the list of souls that God can use or that bring blessing to men, is the one which has neither strength to withstand pressure, nor recuperative power to readjust itself. These are putty-like souls. You can indent them, disfigure them, and fling them in the corner, where they are practically worthless. Laziness is a large element in such souls. They are full of indifference. They have neither vigor, vim nor spiritual grip, and scarcely the rudiments of a conscience. We hope God knows what to do with them. Surely no important work finds any place for them. If there be one thing more than another which every one, whether as business man or Christian, ought to shrink from, it is the least approach to this quality of putty-soul-ed-ness.

The world wants blue steel men who, though pushed and jostled frequently, have the recuperative power to get back to work again. It is worth a lifetime of trial or years of patient suffering to gain a little of this blue steel quality. The story is told of a music teacher who had a pupil, a woman with a magnificent voice, but without soul training. At last, half in despair, the teacher is reported as saying to her one day, "O, if I could only make you suffer for two years I would have the best soprano voice in the world." Training, in the best sense of the term, is what makes the difference between putty, pig iron and blue steel men.

THE Loyalist, of North Loup, Neb., reprints a story from the Fremont Leader, of that state, in which there are some unusual items. It is said that "a certain church organization in Fremont recently decided to try the apportionment plan of raising money." A common feature of such efforts is shown in the statement that a man who lives in an \$8,000 house, owns a large farm and keeps two servants, said he could not pay \$1 per week, and asked to have his ap-